

CAINES

BLOODY

RACE

Known by their

FRUIT

OR, A TRUE

DECLARATION

OF

The Innocent sufferings of the Ser-  
vants of the living God, by the Magistrates,  
Priests and people in the City of Jeru-  
salem, who lives in a profession of God, Christ,  
and the Scriptures, as their forefathers did, who  
followed the Prophets, persecuted Christ and  
the Apostles, as is declared in the  
Scriptures of truth, &c.

They persecute him whom thou hast smitten: and they add unto the sorrows of  
them whom thou hast wounded, *Psalm 69. 26.*

Bloody men hate him that is upright; but the just have care of his soul, *Psalm  
124. 10.*

Remember the word that I said unto you, The servant is not greater than his Ma-  
ster: if they have persecuted me, they will persecute you also; if they have  
kept my word, they will also keep yours, *Joh. 15. 20.*

Blessed are ye when men shall hate you, and persecute you, and shall say all man-  
ner of evil against you falsely for my sake, rejoice, and be exceeding glad, for  
great is your reward in heaven; for so persecuted they the Prophets, which  
were before you, *Mat. 5. 11, 12.*

LONDON, Printed for Thomas Simmons, at the sign of  
the Bull and Mouth, near Aldersgate, 1657.



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ELCUBA

1945

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DECLARATION

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# TO THE R E A D E R.

Reader,

**A**mongst the many sad objects of pity and commiseration which these dayes afford, and do bring forth, here is one not of the least, where thou may behold the sad and woful sufferings of many of the dear and precious servants of the Lord, who have denied themselves and the glory of this World, that so they might be followers of Christ, and doers of his Will, that so they might receive peace with the Father through Jesus Christ, who hath called us to suffer for his Names sake, and be conformable unto his Will, that so the Crown of Glory may be received, which is laid up for all them that keep the faith, and doth not deny it, nor him in whom they have believed, before men, as these Cloud of Witnesses and faithful sufferers have done, who have kept the Faith, and confessed him before men, and among such also where the Devil hath his Throne, and rules as King, and by his unrighteous Scepter hath the Rulers of *Chesser* acted, as the Discourse hereafter will manifest, wherein thou may see the Image of the Father in the sufferers, and of the Lamb, who was dumb before the Shearer, and opened not his mouth: And in this after written thou may see the Scriptures fulfilled; as it is written by the Prophets, *They eat my people as men eat bread, and they chop them in pieces as flesh for the Caldron and the time which Christ spoke of is come that they that kill you shall think they do God service, & all these things they will do unto you for my Names sake, and they shall shamefully revile you, & cast you into prison, & speak all manner of evil of you falsely for my Names sake, but I tell you they who are so offended. And in those blood-thirsty inhumane Magistrates (so called) who have done all this violence and cruelty, thou may*

To the READER.

also read the image of the Devil brought forth, for their works that they have done and wrought are of him, and as Christ said to them who would have been counted holy, who said *God was their Father*, but their Works manifested them to be of the Devil, and he was their Father who abode not in the truth. And that which makes the violence & cruelty more intollerable of these men, is, because they profess themselves to rule for God, & are christian Magistrates, but their actions that they have brought forth will Christ never own, for he came not to destroy mens lives, but to save them; neither did he ever set up any such rule as to say his servants, nor any such Magistrates who are a terror to them that do well, and therefore they must be recorded among the Adversaries of the Lord, whom the Lord will dash to pieces. What! Is this the reformation brought forth in their City, imprisoning them that reprove sin in the Gate, and set drunkards at liberty? Oh preposterous and prodigious cruelty! In the time of the King, and in the time of the Bishops, never such presidents of cruelty was found, and this hypocritical generation will be lesse excusable then they, they in ignorance, but these in the day, vvhhen light is declared abroad, and have been warned, they never professed liberty of conscience, but these do, they never professed toleration or protection unto any but them that conformed to them in all things, but these do. Oh *England*! Is thy Sun set when it was but new risen? and utter darknesse coming upon thee again? And must this be fulfilled upon thy Rulers, and among them, They are all evening-Wolves, who devour so greedily, that they gnaw not the bones till the Morrow? Oh unheard-of cruelty! unparell'd Wickednesse! violence is broken forth into a Rod, and now smiteth the just in great cruelty, and the innocent in great rage, but all these things are recorded and taken notice of by him vvho vveighs all things in an even ballance, and vvill scatter the wiced and ungodly as Chaff, and as dust shall they be blown avway, but all the stripes, reproaches, sighs, tears, and sufferings of the upright will be revvard, when their enemies shall sink as a stone into the Sea, and be overvvhelmed in

*To the READER.*

in the pit of everlasting vengeance, wo and misery, vvhich, is prepared for the old Dragon, the Devourer and all his Seed and Race for ever, who vwould not have Righteousnesse to rule, nor Innocency to live, but subtilty and craft, pride and arrogancie, in which the Kingdom of the Devil stands, and envy, murder and oppression, and he that hates his Brother is a man-slayer. And when thou hast read over this Discourse and sees the envy, wickednes, and madnes, and cruelty of these Rulers, their spirit thou will see, and cannot but abhor as detestable, and may truly say, While such bear rule, the Land cannot but mourn; but the mischief they have hatched shall fall upon their own pate, and peace shall possesse the reins of the just, and the heart of them that have suffered shall rejoyce and be glad in him who hath counted them worthy to suffer for his Names sake, and great shall be their revvard, for they shall reign vvith him for ever and ever over all their Enemies, and shall trample them dovvn under their feet; which if thou believe, and in patience endure and suffer vvith them that suffer, thou shalt rejoyce vvith them that rejoyce, in the joy which is unspeakable and full of glory, and know the Dominion which is everlasting, when all those unrighteous powers and dominions shal come to an end: and all that endure to the end, and keep the faith, this shall see fulfilled; and the Lord is hastening it, for Wickednes is near at the heighth, and then his Wrath shall consume his Enemies, and they shall melt away that hate the Lord.


*F. H.*

*Cains*

[11]

C A I N E S  
B L O O D Y  
R A C E  
Known by their  
F R U I T S.

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 Ift, Under *Edward Bradshaw*, Mayor; *Richard Hubbertorne* coming into *Chester City* about the 29th. of the 9. Month, 1653. the occasion of his coming at that time was to visite a brother in the truth, who was for the truths sake a prisoner in the County-Goal, his Name was *John Lawson*; so he (*Richard Hubbertorne*) being in the House, where he lodged all night peaceably, not giving the least occasion of offence to any, but was writing in a Book he then had of his own; so as he fate writing came in *Richard Golborne* a Lawyer, and took his Book from him, and gave him envious and threatning words, and went his way, and informed *Edward Bradshaw* Mayor what a dangerous Fellow was in the Town, and caused him to be brought before the Magistrates into the Pentice; so when they and the chief Priest had examined him, and finding the Law not by him transgressed, he being clear in all things from the least breach thereof, they caused him to be put a-part into another Room, until they had devised wicked and unlawful devices against him; for this was the time when the Lord first tryed them how they could bear the sincerity and plainnesse of the innocent truth and Gospel of Christ, which

which was then beginning to spread abroad in the Nation, which Truth, and the servants thereof, doth onely seek the Honor vvhich comes from God, and doth onely give the Honor to God; and doth not seek that Honor which comes from men, neither can give that Honor vvhich men seek one of another; and for this cause vvas the Wrath of the Magistrate lifted up, until they had lost both the knowvledg of the Law, and of Reason, vvho in their Wrath sent him into prison, no breach of the Lavv being found by him, only by the information of *Richard Gelborne*, vvho had broken the Lavv in taking his Goods from him, contrary to all the Lavvs of this Nation; only this they said they imprisoned him for, because he could not promise them to go out of the Tovvn vvhen they commanded him. But *Festus* vvho vvas a Ruler amongst the Heathens, he well might be called Noble, for to him it seemed unreasonable to send a Prisoner, and not to shew the causes of offence that vvas laid against him: But these Magistrates vvvhich say they are Christians, they manifest themselves to be void of understanding, sence, and reason, having sent many to prison vvithout so much as signifying a just occasion against them. So vvhen *R. Hubbertshorn* had suffered about three moneths imprisonment, he vvas called before a Sessions, and they finding nothing against him, again asked him if he vvould go forth of the City, vvvhich if he vvould, they said he should be set free; which he denied to promise them, and stood in the Authority of the Almighty over their deceit, being they could lay nothing to his charge, then their Wrath arose, and commanded him to be put into prison, and kept close that none should come to him; all vvvhich the Keeper obeyed for about eight dayes, and then the Mayor and the rest of his Brethren joyned together to make a Passe to send him from Constable to Constable, into *Lancashire*, but when the Lord had tryed them to the full, then they broke their Order vvvhich vvas sealed vvith seven Seales, and he was onely brought forth of the City, and set free.

*Thomas Holme* coming into this City, had a Meeting in the same about the nineteenth day of the first Month, 1653. vvhhere he and many more vvere met together to wait upon the Lord in a house in the same City; then *Thomas Holme* spake as he vvas moved of the Lord, *Edward Bradshaw* then Mayor, being informed thereof, sent one of his servants, and commanded him to bring *Tho. Holme* before him; so he committed him to prison to the Common Goal for the City, vvhwhere he vvas kept about six Weeks, in vvhich time he vvas much abused and beaten by *Robert Emisene*, Keeper of the Prison, vyho is a common notorious Drunkard. Before *Tho. Holme* was released, *Edward Bradshaw* sent *Samuel Elcock* unto him, to know if he vwould promise him to depart the City, which if he would, he might be released; who said he could make no such promise. Now *Tho. Holme* having a Letter by to him, which was sent him from *Rich. Hubbertsborne*, directed *Edward Bradshaw*, he gave it to *Samuel Elcock* to give it as directed, who did; so when *Ed. Bradshaw* had read over the Letter, he said that *Tho. Holme* should be whipped, and (as we are informed) had a man in readinesse to do it, he thinking all this vvhile it had been *Tho. Holme* which vvrit it to him; so *Thomas Yarwood* hearing vvhhat vvas intended against *Tho. Holm*, and understanding it vvas because of that Letter, vvvent to *Edward Bradshaw*, and said, Friend, *Tho. Holm* did not write that Letter to thee, it was *Rich. Hubbertsborne*; but *Tho. Yarwood* not doffing his Hat, *Edward Bradshaw* committed him to the Stocks, vvhwhere he vvas kept about an hour and a half at the least; then the next day after *Tho. Holme* was committed as aforelaid, *Edward Bradshaw* sent for *Rich. Hickeock* and *Edward Morgan*, they being vvvo that vvas at the Meeting the day before, and committed them to prison upon the twentieth day of the first month, 1653. and kept *Rich. Hickeock* fifteen Weeks, and *Edm. Morgan* nine Weeks.

*Elizabeth Levens*, and *Jane Waugh*, coming to this City to visite their Brethren in prison, and as they vvere passing peaceably through the Streets, vvere tooke up by a drunken man, and brought before *Edward Bradshaw*, and by him committed



mitted to prison, vvho vvere a great part of their imprisonment kept in a stinking place, where for the most part thieves and murderers are kept; the whole time of their imprisonment was about five Weeks, vvho when they were released, were sent from Constable to Constable, as Vagabonds, into their own Countrey.

*Anne Fara* coming to this City, was moved to go to a steeple-house, and spake unto the Priest, she vvvas much abused by the rude multitude, and by them took before *Edw. Bradshaw*, and by him committed to prison for many dayes.

*Richard Hickecks* was moved to go to a Steeple-house, in the City, where was a High-Priest, called *Samuel Eaton*, vvho when he had ended that he called his Sermon, *Rich. Hickecks* spake some Words to the people, but they pulled him down; and did much abuse him; yet neverthelesse *Edw. Bradshaw* committed him to prison, and commanded the Keeper to put him into a dark stinking Room, where he saw a Snake, and other venomous creatures, it is such a place that none is put into at any time but such as are condemned to dye, and therefore is called *The dead Mays Room*; and likewise *Edw. Bradshaw* commanded Irons to be put on him, all vvvhich his commands vvvere executed to the highest degree of malice that might be; in which condition he was kept 13 Weeks and upwards, and it is believed by some, the Priest and he together intended to destroy the outvvvard man, though he had a Wife and many small children; such is their cruelty, had they not been prevented by *George Minshall*, one of the Protectors servants, vvho coming to the Town at the time of the General Sessions holden for the Countrey, and hearing of their usage of him, was moved with pittie, and fetched forth a *Habeas Corpus*, and brought his body before the Judge for the Countrey, out of the hands of those bloody and cruel men, to answer the Law, vvho finding no just cause of imprisonment proved against him, and being moved with pittie towards him, understanding how cruelly he had been used by them, did freely release him, to their shame and trouble.

The *Turnell* was moved to go to the Steeple-house, and stood till the Priest had done what he had to say, and then he spoke to the people, but he was haled forth, and ill abused by the baser sort, and brought before *Edward Bradshaw*, and by him committed to prison, where he was kept most part of two days, he being a Souldier, & under Command, his Officer sent to him to know why he had imprisoned his Souldier, and sethe him out of prison: *Edward Bradshaw* sent him Word, He came in amongst them with a laudable Voice, and disturbed the Assembly before the Minister had done, though he spake not till the Priest had done, as before is said.

*John Owen* being in his own house, following his lawfull imployment, there was a stone hang at his Window, and missed it, then he and his men went on the Table they sat on, which was close to the Window, who were no sooner off the Table, but a great piece of a Brick-stone was hang through his Glasse Window, which broke it in pieces, and had not he and his men, as is said, come from the Window, it might have killed some of them, it came with such force into the House, so he seeing who threw it, took the stone in his hand to *Edward Bradshaw*, and shewed him the stone, and who it was that threw it into his House, and brake his Window, as is said, who said, Do you come to complain before a Magistrate in such an irreverent manner? and said, I will neither heare your cause, nor right you, and with his own hands thrust him forth of his doors, and charged him to come before him no more.

*James* who coming to the Town at the time of the County Sessions holden for the County, and hearing of the matter, age of him, was moved with pity, and reached to him a Hand.

The *unhappy* suffering of the *servants* of *Mr. Dard* in *Chesler* City, *where* *Richard Bird*, *Mayor* of the same, Court, who having no just cause of imprisonment

**E**dmund *Owen* being moved to go to a Steeple-house, spake not a Word until the Priest had done, and then spake some Words to the Priest to make good what he had said, but he was drawn forth into the Street by the hair of his head,

head, and then sent to prison by *Richard Bird*, and kept nine Weeks.

*Richard Bird* sent for *Edward Morgan* forth of his own House, and committed him to prison, when he had not spoke to any, nor to this day knows what he was imprisoned for, onely it was reported by some he did it because *Edmund Ogden* had been at the Steeplehouse.

As another time *Rich Bird* caused *Ed Morgan* to be taken out of the Street, who neither said or did to any, yet he caused him to be put into the Grate, where for the most part Thieves and Murderers are put.

*Mary Edden* came to this City to see her Husband, who was in bonds for the truth, she was then moved to go a Steeplehouse, and asked the Priest a question, but she was exceedingly abused by the People, and taken before *Rich Bird*, and by him committed to prison, where she was kept four days.

*William Sarros* passing through the Street with a piece of cloth, *John Poole* called to him, and asked if he would sell his cloth, who said, Yea. *John Poole* asked him his price, he said, So much the Year. *John Poole* said he would have it, *William Sarros* hearing him say so hastily he would have it, said, Friend do not mistake thy self, I ask so much the Year. *John Poole* said, Thou lyest, I have asked thee for a whole cloth. *William Sarros* said, and said as before, when *John Poole* struck him with a staff, and thrust him out of his shop, and kept his cloth, though his Wife and Mother would have had him to have given him his cloth again, they being (its very like) sensible how it was, but he would not give him his cloth again; but said he would reach him to bee *Quaker*, many people cryed out against him for so doing, but for all that was said to him, he was shameless, and would not part with the cloth. So *William Sarros* came and informed some of his Friends, who bad him go to the Mayor, and inform him thereof, who did, the Mayor was high with him, because he could not give him that which he expected from him, but in the end did send for *John Poole*, who came, and as soon as he was come, the Mayor and he went a-

part, and discoursed a while, but when they returned to William, the Mayor said to William, unless he would put off his Hat to him, he would do him no Justice, but would send him to prison for coming before a Magistrate so unmannerly, but in short, he sent William Sarret to the common Goal, and not in the least reproved John Poole, who would have cheated him of his Cloth. So the third day after William was put in prison, the Mayor sent for him forth to his own House, where Poole had sent the Cloth, so when William Sarret saw his Cloth upon the Table, he said, Friend, is this Cloth of so much the Ell, as Poole said he would have it for? The Mayors Wife said it was better worth, then the Mayor gave William his Cloth again, and discharged him, paying his Fees, he denied to pay any Fees, then the Keeper took him to prison again, but when he saw he would pay him no Fees, he turned him forth without,

*The important sufferings of the people of God under William Wright, Mayor of Chester City.*

Sarah Adgit, and Margaret Wood, coming to this City, were moved to go to a Steeple-house, Sarah spake a few Words when the Priest had done, Margaret spake not in the Steeple-house at all, they both were taken before William Wright, and by him committed to prison, and kept above four Weeks, though (as aforesaid) one of them spoke not at all in the Steeple-house, Richard Sale was moved of the Lord to come to the City, and to go to a Steeple-house, where the Judge for the County, and many more of the City and Countrey were assembled, and Nathaniel Lancaster Priest, found in the Sepulchre of the Scribes and Pharisees, who in the highest place of the Assembly was found, exalting himself as their Teacher. So Richard Sale stood so long as he could, and opened not his mouth, until at last the burden of

the word of the Lord burned as fire within him, that contrary to his own will he was forced to speak; but before he could utter many words, he was violently halled forth as their manner is, and committed to the County gaol for one day, and then by the same power that committed him was released for that thing; so the Law being satisfied, he went to his own house.

Then upon the second day of the second moneth, 1656 *Richard Sale*, being commanded of the Lord, to come to *Chester* citry, and by the Lord commanded to reprove sin in the gate, he being in the liberty of the County, about *Glovers-stone*, he then was pulled by violence into the Liberties of the City, and delivered to one of the Mayors Officers; so he was taken before *William Wright* Major, who committed him to prison: Demand was made what he was committed for; Answer was given, *For speaking before the Judges*; though he had as aforesaid satisfied the Law, for that before, and yet for the same thing was committed to prison again, and there kept in a most cruel manner 35 weeks, in all which time he might not be suffered to have a little fire, though none of their charge, he being in a cold open room, and the coldest time in all the year, such was their cruelty; then at last they released him privately without any tryal at Law.

The Innocent sufferings of the People of God in *Chester* city, under *Peter Leigh* Mayor of the same, who in a most cruell, bloody, and mercilesse manner hath executed his power against them.

Upon the ninth day of the tenth month, 1656. *Edward Morgan* had a servant wrought with him, whose name was *William Fletcher*, who had stole a peece of Leather from him, which was worth two shillings, or thereabouts; *Edward* being informed thereof by one of his servants, called

*Thomas*

*Thomas Edwards*; then *Edward Morgan* asked *Fletcher*, why he stole his Leather from him? *Fletcher* denyed it, and did begin to quarrell with him: Infomuch that another of *Edward Morgans* servants, went and informed *Peter Leigh* Mayor, (unknown to *Edward*) the Mayor sent for them both, who came before him, the first word that the Mayor spake was to *Edward Morgan*, asking him, if he was not a Freeman of this City, being he came so unreverently before him, and farther said, Are not you sworn to be obedient to Magistrates? he answered, What I do is contrary to my own will in obedience to the Lord: the Mayor said, The Scripture saith, Honour thy Father, and Mother: *Edward* said, I honour my Father in that I am obedient to that of God in my Conscience: then the Mayor said to *Edw.* That unless he would put off his hat, he would not hear his cause, so *Edw.* came away, and the man that stole his Leather escaping punishment for stealing, because he whom he stole it from could not in conscience put off his hat.

Vpon the fifteenth day of the tenth moneth, 1658. *Peter Leigh* Mayor commanded *Edw. Morgan* to come before him, who (as it will appear hereafter) had laid a snare to entrap him, because he had escaped imprisonment before, when he was before him last, seeing he would not put off his hat: The Mayor had sent for *Rich. Bird*, (formerly Mayor) who was an approved man for his purpose, to persecute the innocent without a cause, and *John Johnson* as bad as he; so they being met together in the *Penice*, sent for *Edw. Morgan*, (as afore said) pretending to punish him that stole his Leather if he desired it: Here all may see how unfit these men are to be Magistrates, for they that know any thing pertaining to the Law, know this, that a Magistrate in his place ought to be a terror to him that doth evil, and is upon all occasions to use his utmost endeavour to find them out, and them to punish according to their offence, and in so doing becomes a terror to them. Nay further, if any man hath so much respect to him that hath transgressed the Law, as to conceal it such a time as the Law sets down, according to the offence, he makes himself equal transgressor with him that



that hath transgressed: Now these Magistrates are so far from this, that they told *Edw. Morgan*, that if he desired the Thief to be punished they would punish him; so ignorant are they of their places, that because *Edw. Morgan* did not desire it from them, they did not punish him for stealing: but this was but their pretence to ensnare him, as their actions hereafter will appear. Then the Mayor asked him, if he was not a perjured fellow to come before them so unreverently, and many such like words he used, but (in short) according to their design on him, they began to cast how to bring him under their Law, there being a bench at the lower end of the room, *Edw.* did sit down: *Tho. Robinson* one of the Sheriffs called to him, and said, Dost thou know where thou art? and told him that was not a place for such fellows as he to sit on, and said, he should be taught better manners: for they would put a bridle on his head, and many such like unfavoury words he used, not worth repeating over, so in the end, they got *John Taylor*, *John Knowles*, and *John Whitley* to swear against *Edward Morgan*.

To wit, He said his Conscience told him, he could not bow to deceit, so this was the ground for which they committed him to prison, because he could not bow to deceit, and made a warrant which was signed by *John Johnson*, and *Rich. Bird*, the sum of which was, that *Edw. Morgan* misbehaved himself before the Mayor, so to prison *Edward* was sent straight way; but he that stole his Leather found favour from them and was not punished at all for stealing, though he confessed so far to the stealing of it, that of himself he brought part of the Leather back again to *Ed. Morgan*, but not by any constraint of either Mayor or Justices; so now that for which they sent for *Edward Morgan* hath fully appeared.

Now *Ed. Morgan* lying in prison, as is said, many as he dealt with in things belonging to his trade, understanding the grievous wrong he had done him, went of their own accord, unknown to *Edw. Morgan*, unto *Peter Leigh* Mayor, to desire *Edward's* enlargement from him, the Mayor told them

them in a sawning hypocritical manner, he did not desire to keep him in prison, and told them it was *Rich. Bird*, and *John Johnson* that did commit him, they seeing how uncivilly he behaved himself before me; and said, if they would release him, he would be content therewith; this the Mayor did say in the hearing of many Witnesses. Then *David Batten* who was one that heard him say so, went to *Rich. Bird*, and told him what the Mayor had said, when *Rich. Bird* had heard him tell what the Mayor had said to them, he did deny that he was cause of it, and said that he had rather have gone 20 miles another way, then have gone about any such thing, when the Mayor sent for him, and farther said, he did not desire any poor man should be kept in prison, & said farther, if any man would but come and passe his word for his good behaviour, he would undertake to prevail so far with Mr. Mayor, as to procure his enlargement, and likewise said if any man would come, and passe for him as is said, he would passe his word to him he should never be troubled for so doing.

Upon the 21. of the tenth moneth, 1636. Some of those that had been with the Mayor before, went to him again about the same business, but he would not suffer them to speak with him, but sent them word by his door-keeper that they should attend him upon *Fryday*, it being the three and twentieth of the tenth month, and bring a surety with them, and he should be released: so as they were appointed they came to the Pentice, and brought a surety with them, as the Mayor had appointed them to do, now the Mayor and many more being present, they made known their business to them, so they said as they had before (not knowing) there was any to passe for him, that if any would passe for his good behaviour, he should be released, or else not: Then the man spoke, and said, he would passe for his good behaviour, when the Mayor and the rest heard that any would passe for him, they then denyed to release him upon sureties, unless *Edw. Morgan* would come himself before them, and desire it with his hat in his hand, if so, then they would release him upon sureties,

sureties, or else (some of them said) there he should rot; so they were all dismissed. Now any who are in the least measure turned to the Light wherewithall Christ Jesus hath enlightened them, may see their deceit, for at the first the Mayor said it was *John Johnson*, and *Richard Bird* that committed him, and he could not release him, because they did it: *Rich. Bird* said, What they did was by the Mayors appointment, but both said, Bring a surety to passe for his good behaviour and he should be released; but when a surety came, none would release him, unlesse he would come before them with his hat in his hand, and desire his enlargement of them himself, or else some of them said, he should rot there; but in the end all were made manifest to to be lyars, for upon the second day of the first month --- 56. After he had endured eleven weeks imprisonment, the Mayor sent a Constable to the keeper of the prison to release him privately, it is beleeved, because the general Sessions for the County drew neer, least their actions there should have been made publick.

In the time of *Edw. Morgans* imprisonment as aforesaid, he sent a modest Letter to *Peter Leigh* Mayor, by the hands of *Deborah Maddick*, she finding him in the Pentice, did deliver the Letter, he asked her from whence it came? she told him, he said, What dumb Spirit hath set them on work now? then the Mayor said unto her, That such Huswives as she was fitter for the stocks, or to be ducked in a Cuck-stool, then to carry letters, and come before Magistrates to deliver them so unreverently, she said, There is no respect of persons with God; the Mayor called for a Constable, and sent her into little ease, the hole in the Rock, where she was kept about 4 hours.

*Richard Sale*, being a Freemans son of this city, went to *Peter Leigh* Mayor, to demand his Freedom, as in right it could not be denyed him, upon the one and twentieth day of the tenth month, the Mayor asked him his name, he told him, the Mayor said, I thought you had been in prison long enough to have learned better manners, but seeing you have  
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not;

not, I will teach you some if I can: *Rich. Sale* answered, Evil words corrupt good manners, and thou hast heard none from me yet, the Mayor said, he would teach him to com with more reverence before Magistrates, and called for a Constable, but being none ready, he sent him to a Constables house, the Constable asked the man that brought him, what he must do with him, he said, bring him to prison: *R. Sale* said, thou received no such orders, then the Constable went to the Mayor himself, to know what he must do with him, so when he came back, he came to *R. Sale*, and said, If he would promise him not to trouble the town any more, neither meddle with their Ministers, he might go his way, but he denyed to condition with him at all, who when he could get none, let him go without.

Vpon the 4<sup>th</sup> day of the 11<sup>th</sup> month, 56. it being the first day of the week, *Rich. Sale*, as he was waiting upon the Lord in a meeting in *Chester*, then was commanded of the Lord to go to a place in the City called the *Minster*: so he coming there, he met *John Glendall* Priest, and was moved to speak to him, there passing by a Constable, one told the Priest thereof, the Priest bad the Constable take *Rich. Sale* to the Mayors house, and keep him there untill he came to him: So the Constable being ignorant of his place, did take him as the Priest commanded him, and there kept him a great while, but the Priest came not, as he said he would: for to them it is a light thing to lye: then at last *Rich. Sale* was taken before the Mayor, who asked him, Why he disturbed the Ministers of the Gospel? he answered, He did not disturb any Ministers of the Gospel, then the Mayor demanded of him sureties, for the keeping of the Peace: he told him he had not broken the peace, therefore he denyed to put in sureties to keep that he had not broken, so the Mayor commanded him to be put into prison untill the next day, so the next day he sent for him forth of prison, and gave order he should not be brought before him, but put into little ease, the hole in the rock; where he was kept about 8 hours, it be-

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ing a very cold day, in which place he could not sit, kneel, stand nor lye, yet before they would let him forth, they would have had him to have promised them not to have disturbed their Ministers nor Magistrates, or else they said they must not loose him forth. But he denied their propositions and was made rather willing to give his body up to be murdered by them, then to yeeld to their wills. Then to cover their cruelty, they said he pulled Priest *Glendals* cloak from off his back, when he did not so much as touch any part of his garments, unless they meant it by laying open the fruits of his Ministry, and pulling off his Cloak of hypocrisie, and if so they meant, we shall not say against it: Then *Peter Cowfnock* being in the Town, and seeing how the Mayor had used *Edw. Morgan*, and *Rich. Sate*, it lay upon him of the Lord to go to the Mayor, and to speak to him concerning his usage of them as is said; so upon the 5. day 11 month 56. the Mayor, and Sheriffs, and many more being met together in the Pentice, he went in amongst them, and spake to the Mayor his message once and again, the Mayor seemed as though he heard him not: the Mayor then spake to a man that stood by him, who came immediately and plucked *Peter Cowfnock* hat from off his head, and flang it down, then the Mayor turned towards him, and asked him, How he came before him so profanely with his hat on? *Peter* told him the occasion of his coming; he received from them many scornful and reprochful words; likewise some of them threatened to whip him, others to put him into little ease, the hole in the Rock which is worse, then at last he pulled forth a Pals with a Letter, both from some of the Council of State, his Pals shewing that none should interrupt him in his jurnie to the *Ile of Man*, from whence he came, yet for all this did *Wil. Street*, and *Will. Haywood* say to the Sheriff, He might do well to search him for Letters, it being (as they said) in his power; so he being ready to execute their malice did, and took divers writings from him of great concernment, which he could never to this day get any of them again; now let any man judge whether this was not a contempt against those

those of the Councel of State, that made him his pass; now this is certain, had he not had that Pass, they would have don to him, as afore is said, for against him their malice was as great as against any other which they have acted much cruelty against; for two or three times Constables were sent to *Anthony Hutchins* house to charge him he should neither entertain *Peter Cowfnock* nor his son, but their Message was by him little regarded in that thing.

Upon the 20th day 11 month 56. *Richard Sale* was moved of the Lord to come to *Chester*, it being the 3d day of the Week, as he was passing to a friends house he met with one of the Pharises called *William Haywood*, and said to him, The Serpent lives upon dust, and dust is the Serpents meat: he then asked *Rich. Sale* if he was God, and many such like tempting questions; but he shut him out, and would not answer to his vain questions at all: There standing by *Hamnet Kerkes* a shoo-maker in the same City, who began to kick and push *Rich. Sale* to and fro, and offered to strike up his heels, but missing of his end, stroke *Richard* over the face; he turned to him the other side, then *Hamnet Kerkes* stroke *Rich. Sale* over the face with such violence that he bruised his left eye exceedingly, who when he had don so went to the Steeple house worship, *R. Sale* followed him to the door, but their worship not being ended, he staid in the Grave-yard, untill the Priest had done, so when people came forth he spake these words, Friends, let the usage of my body this day bear Witness for God, and against you that your Worship is not the Worship of God, but of the Scribes and Pharisees; and then when the Mayor came forth, *Rich. Sale* cryed for Justice and Judgement from him for the wrong he had done him in the Street, and shewed him his face, how he was used, but instead of Justice and true Judgement, he commanded one of his Officers to take him to prison; who did: The Mayor sent word to the under-keeper to put him in Little-cale the hole in the Rock, vvhich did as he vv<sup>as</sup> commanded, but he could not lock it, unlesse (as he beleaved) he must either bruse his body or soar face, he being moved vvith pity tovvards



towards him, took him to prison again, and said he would go to the Mayor, to know why he was sent to them, being they had nothing to do with that prison; so he abode in prison till within night: Then there came either one or both Sheriffs, and five Constables, as the Keepers Wife said, who took him forth of prison, and violently thrust him into the hole in the Rock; and *Hamnet Kerk's* who had bruised his face, did thrust in his head with much cruelty, and said he hoped it might be good for him hereafter; so in this condition they kept him three hours, and then released him, the man telling him which did release him, he must not have released him yet had he not a Boy to put in.

Upon the 11th. day of the 12th. Month, 1656. *Peter Leigh* Mayor, and many more, as Justices, Aldermen, & Sheriffs, all of this City of *Chester*, was then passing through the Street towards the Common-Hall of the same City, to a customary Feast they there hold yearly, and before them went blowing a company of Pipers, which were (as I was informed) sent for from *Shrewsbury* to *Peter Leigh* Mayor, to play the day before; before him to a customary Horse-race, holden yearly without the City-Walls; but this is certain, *Peter Leigh* Mayor, put by one of their Exercise-days, or days of Worship, set up and allowed on according to his own principles, to follow these Pipers to this Horse-Race, such is his zeal for God now come to, which so long he hath made a large profession of. So they all as aforesaid went along the Street, following the Pipers, as men void of either fear towards God, or shame towards men. *Thomas Tarwood* seeing them, was moved to speak a few Words in much tenderness and pity towards them; the sum of what he spake was onely this, *He exhorted them to mind in what true Christianity stood, which was in true holiness, in the fear of the Lord.* And *William Ince* (one of their Justices) said, he said well, and for saying well, the Mayor commanded one of his Officers to put him in the Stocks, who was about to do it; then the Mayor thinking them to be too good a place for such an offence, sent Word he must not be put in there, but into Little-Ease in the Rock; so there they put him, and kept

kept him five hours; he being a weak and sickly man, his knees were bruised very much, that of some VWeeks he did not recover the hurt he got there for disturbing Pipers; for none can say wel, but such cursed fire-brands of Hell as those are disturbed, and all that takes pleasure in them.

Upon the seventh day of the first Month, 1656. *VWilliam Simson* was moved of the Lord to come to this City of *Chrster*, and being in a Friends House, the burden of the Lord did fall upon him concerning the Market, and waiting a while after he had felt the burden, there came in *Rich. Sale*, who did partake of the same burden with him; so they both together went into the Market, and declared through most of the Market, then *Rich. Sale* was taken up, and put into Little-Ease, the Hole in the Rock, where he was kept above five hours. In this time *VWilliam Simson* had been declaring in the Streets, and after that had been in the County-Goal with some Friends who were then prisoners for the truth, and was come from them, and was passing thorow the Streer, intending to have gone to a Friends House, but as he passed, was took up by a Constable, and brought before the Mayor, who commanded him to be put into Little-Ease, *Rich. Sale* being released, and there was kept four hours.

Upon the 8th. day of the first Month, 1656. *VWilliam Simson* was moved of the Lord to go to a Steeple-house called *Johns*, where he stood peaceably amongst them until the Priest had done, and was coming forth of his High Place, then did he utter these Words, to wit, *Friend, we to him that is covered with a covering, and not with my Spirit, saith the Lord*, Which Words were no sooner ended, but violent hands were laid on him, and he haled forth, then a Constable took hold on him, and took him before *Peter Leigh* Mayor, who asked the Constable if he had spoken within time, the Constable said he had not; then the Mayors VVife took upon her the place of a Magistrate, and asked the Constable if the Minister had said his prayer, he said he had; but for all this the Mayor commanded that *VWilliam Simson* should be put into the Stocks, in which place he declared the VVord of the Lord

Lord in much power: The Mayor seeing people gather about him (or being thereof informed) did send for him forth of the Stocks, and commanded he should be put into Little-Ease in the Rock, where he was kept some nine hours, and when he was released, was not suffered to come into the Town, though it was late in the night-season; such entertainment they give to Strangers in the City of *Westchester*. Then the next day in the morning it lay heavy upon *William Simson* to go to *Peter Leigh* Mayor, to demand of him in much meekness, to shew him what Law he had broken, telling him it was the Magistrates place to convince him of the Law he had broken, being he had suffered so much hardship under him the two foregoing dayes; the Mayor gave him no answer to that, but queried of him who sent him to this City: *William* answered, He was moved of the Lord; the Mayor said, By what Spirit? He said, By the measure of his Spirit which he hath manifested in me. The Mayor said, It was by the Spirit of the Devil: There standing by *Thomas Robbinson*, one of the Sheriffs of the City, who was stirred up with envy and cruelty to such a height, that he (*Thomas Robbinson*) did strike *William Simson* over the face with such a violence, that the blood burst forth in the presence of *Peter Leigh*, mayor, and *John Tayler* a Constable, yet did the Constable (its like) by the mayors Order, pull him who had his blood drawn, forth off the Shop, and took him, and put him into Little-Ease, who bled all-along the Streer, which is one of the longest Streets in the City, and some more, and after he was put into the hole, to the great astonishment of the people, who many of them cryed out of them (shame) for using him so barbarously. Now let any sober-minded man judge what a magistrate *Peter Leigh* is, and who he bears the Sword for, and turns the edge against, when a man for demanding (after he is punished) to know that, which was the mayor or magistrates place and duty to have told him, before he had punished him, what Law he had broken; and yet instead of shewing him the Law, suffered the Law to be broken in spilling his blood, and the shedder of blood not punished, but punishes him whose blood was shed, as is declared.

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Upon the same day after that *William Simson* was released out of Little-Ease, as aforesaid, he went to a friends house where *Rich. Sale* was come, who that morning was moved to come five miles to that City, so both being moved of the Lord, went into the Streets with much boldness, and declared against their deceit and cruelty, until a Constable came and took them to the mayors house. who when they came there, were not admitted to come before him, but he sent word to the Constable he should put them into prison, *Richard Sale* he put into Little-Ease, where he was kept four hours, and *William Simson* he put into the City-Goal, where he was kept seven days.

*Thus*

*Thus saith the Lord, I will make my people as Signs and Wonders in this wicked and adulterous generation, and they shall see it, yet they shall not believe, but trust in the imaginations of their own hearts, until they sink down into the pit.*

This is a true declaration of the manner of my being a Sign in the City of Chester, as I Richard Sale was moved of the Lord; and it I declare for the satisfaction of the innocent; to remove all occasion of stumbling out of the minds of any which might lend an ear to the wicked one, to think or conceive that I was mad; but what I did was in obedience to the Lord, whose commands and ways are strange unto the children of darkness, and was and is a true sign of the state and condition that all men are in who are cased from the light, being in the dark Night of apostacy. The manner is as followeth.

**V**Pon the 3<sup>rd</sup> day of the week, being the 10<sup>th</sup> of the first month, 1656, there being a monthly meeting of priests in the City, for they have a custom for every new moon to observe a day of worship; so upon one of their new moon-days I was commanded of the Lord to be a sign in the city, the burden of which I had born for the space of 6 weeks; the command of the Lord coming unto me upon the 21. day of the 11. month, as I was passing along the East-gate-Street with Candles in my hand, it being the 4. d. of the week, the word of the Lord came unto me, saying, *Return again, and light up one of thy Candles, and carry it in thy hand into the streets of this City, and say, Behold ye despisers, and wonder, for the Lord is working a Work in this your day, though a man declare it unto you, yet you will not believe it. And they shall say unto thee again, What art thou mad to come with a light Candle into the Street at mid-day. And thou shalt*

say unto them again, What use is all your Candle-light for now who are in the night of Apostacy? Now the Light of the Son of God is come, which hath given his people an understanding to discern betwixt things that differ; and the Temple now is witnessed, in which neither needeth the light of sun, moon, or candle, for the Lord God and the Lamb is the light thereof, and no more use is all your Candle-light-worship for now, then my Candle is in your Streets at mid-day. So I having undergone the terrors of the Lord for my disobedience, was now made willing by his Power to do what I was commanded of him, being that he would not free me from the same. And on the third day aforesaid, I lighted up a Candle, and went into the Street, and was to have gone into the Sceptre-house amongst them at their new-Moon-Worship, but I was prevented by a rude multitude, and stricken by a professing Woman, who hath stricken others of the Lords Messengers, and flat dirt in the faces of some of them, and yet by the Priests in this City, and other professors, is accounted a religious Woman, (her name is *Kathern Hinde*) and my Candle was pulled forth of my hand, and I ill abused; but I declared the Word of the Lord in much power, until I was taken up by the Sword-Bearer, and delivered to a Constable to be brought into prison, where I was kept about a Week, the same corrupt Will which imprisoned me, sent for me forth, I neither being convinced, excused, nor examined what Law I had broken, but turned me out privily, whose actions would not abide the light to discover them.

From him who is a sufferer for the testimony of the Truth.

**Richard Sale.**

**NOW**



**N**OW while *Rich. Sale* and *William Simson* were in prison, as aforesaid, they sent two several Letters to *Peter Leigh* Mayor, to put him in mind of his unjust dealing with them, but the Bearers of both he caused to be put into Little-Ease for many hours, though neither of them knew what was written in the Letters, having not heard them read over.

Upon the next third day of the VWeek after *William Simson* was released forth of prison, he was moved of the Lord to go into a Steeple-house in the City, where many people were assembled, where he stood peaceably among them until the Priest had done; then another Priest stepped up, and desired the people to stay the Ordinance of baptism, which was the sprinkling of an Infant, in which discourse he laboured to confirm that to be an Ordinance of God, and the child thereby made a Member of a visible Church; VVhen he had done this Discourse, *William Simson* desired Priest *Nab* in moderation to clear those things by Scripture, to wit, *That the Church of God is visible, and sprinkling of Infants is an Ordinance of God*; but no answer could he get from him; but was ill beaten by the people, and thrust forth of the doors; then the Priest came forth, and passed by him; he desired the same thing of him, that so the people might be satisfied; but he would not answer, but the hireling fled because he was an hireling; and went into an house; then *William Simson* spake a few words to the people in the street, but a man shortly took hold on him, and put him into Little-Ease, the hole in the Rock, where he was kept eight hours, or thereabout.

Upon the third day of the fourth Month, 1657. *Edward Morgan* being peaceably at his outward imployment, there then came *Job Fletcher*, who was ill drunken, & a notorious common drunkard known to be all the City over; this *Fletcher* came and called *Edw. Morgan* Cuckold; and his VVife a VVhore in the presence of many people, and railed so on *Edw.* that he could not in quiet follow his imployment; then at last *Edward* went to *Peter Leigh* Mayor; and informed him thereof, and told him he was now at his shop ill drunk; the Mayor

said to *Edward*, Will you swear he is drunk? he said, *Nay, what need I to swear when the man is to be seen?* said the Mayor, I will order you both, and called for a Constable, and called *Edward* a perjured fellow, for his unreverent coming before him, and straightway sent him into Little Ease for no other cause then as is said, For complaining of a drunkard who had abused him; but the drunkard was not at that time questioned. Many being sensible how it was, and saw *Edward* punished, and the drunkard go free, cryed out against it; and their cry coming to the Mayors ear, three dayes after he sent for the drunkard, and sent him to prison until he had drunk a pot or two of strong drink, and then released him, Little Ease being too course a place for a drunkard. And now let all honest hearted people judge if ever the like thing was done by any Christian Magistrate, as he professeth himself to be, yea, or by Heathen Magistrate either, that a Drunkard should go free; and he that was abused by him, and made complaint against him, should be punished because in conscience he could not doff his hat when he made his complaint. He that justifieth the wicked, and condemneth the just, even they both are abomination to the Lord.

*Edmund Ogden* coming to a Meeting of the people of God in *Chester* City one first day, and another man came with him of *Cains* generation, into the Town, and was with him when the Constable took *Edmund* up, yet they suffered the other man to go, and took *Edmund Ogden* before *Peter Leigh* Mayor, who committed him to the Stocks, where he sat about half an hour, and then taken and put into Little Ease four hours, or thereabout.

Upon the 10th of the 4 month, 1657. it being the 3. day of the V Week, *Richard Sate* was moved of the Lord to come to *Chester* City, and to go into *Poppes Street*, where he found it his place to abide, and there sat down, and within a short space after there were carryed forth a dead Corps out of *Richard Golbornes* house, and two priests going before it, and as they passed by him, he was moved to charge them in the Name of the living God to make good their practice by

plain Scripture, and shew by it where ever any of the Apostles or holy men of God preached any Funerall Sermons, but they remend him an answer, then he was made to declare against them and their practice, they being found out of the Doctrine of Christ, and practice of the holy men of God: Then there following after them a company of proud ungodly ones, he was made to try out from the burthen of the Lord, against their pride, covetousness, violence, and oppression, which many of them lived in, and was made to declare that all their worship and sacrifices offered up in that nature they lived in, was but as a smoke in the Lords Nose all the day long: Then one *Jonathan Gidson* being more cruel then all the rest, though one of the chief pillars of the pharisaical church, came out of the company in great rage, and laid violent hands on him, calling him Rogue, and giving him many more unfavoury speeches, holding his hand up many times, as if he would have stricken him, and gasht upon him with his teeth, and took him to a constable, and he brought him before *Peter Leigh* Mayor, & he ordered him to be put into Little-Ease, who did with much cruelty, where his body endured the strength of four men before they could get the door to lock, in which cruel place they kept him four hours, neither his friends nor others being admitted to come to him, but by the power of the living and unchangeable God, he was preserved without pain, declaring his word in much power, to the confounding of all gain-sayers. Then when he was released, the constable offered to take hold on him, thinking he was unable to stand, but he denied his help, and was made in the power of God to go as well as before, though his Knees were all bruised, and did swell, and then the constable charged him, to go home, and trouble the city no more: but he refused his charge, and passed into the city again, where he staid all night.

Then the day following he vvas moved to go to *Peter Leigh* Mayor to demand vyhat Lavy he had broken, and told him it vvas the Magistrates place to convince the transgressor of

a trans-

a transgressor, what Law he had broken, and then to punish him according to the transgression committed; but the Mayor called for a Constable, and said he was not subject to Authority, or words to that effect; he said to him, if thou wert a Magistrate of the Law of God, or any Law or Statute in this Nation, I could own thee in thy place; but thou art a Magistrate of neither, but of thy own corrupt will, and the hands of the wicked are strengthened by thee. Then the Constable came, the Mayor gave him order to bring him out of the town from Constable to Constable, (as the Constable told him) so out of the City he was brought by two Constables, but after them he passed into the City again, in at the same gate he was brought forth at, and passed by the Mayors shop, and went to a friends house.

Then the latter part of the same day *Rich. Salt* was passing near *Newgate* in the same City, and there meeting him *Jonathan Goldson*, who as he passed by him said, Friend I exhort thee to Repentance for the wrong thou didst me the other day, *Jonathan* having a Ruler in his hand offered to strike *R. Salt*, and said, Sirrah hold thy tongue, or I will make thee thou Rogue, *Rich.* asked him if such words as these proceeded from a Christian conversation, Yea or Nay? but he said, Sirrah, if thou wilt not hold thy tongue, I will put thee into this Lake, there being by a dirty Lake; with that *Jonathan* did thrust *Rich.* violently from him, then *Rich.* declared the Woes of the living God against him, and all who were of the like profession with him, then with another thrust *Jon.* gave him, his hat fell off his head into the Lake; then *Richard* going to take up his hat, *Jonathan* struck at one of his Legs, thinking thereby to have laid him along in the Lake, but it was ordered he kept his feet, and when he was through the Lake, he was made to stand still to be a Witness for God and against him, it being from the Lord cleared to him, that the fruit of his ungodly profession must farther be manifested; so *Rich.* standing on the other side of the lake as is said, the Hypocrite ran for stones, and sang them into the lake to plash him; and with him came two or three boyes, who were hewing

hewing stones for him; so he and the boys joined together, and were made brethren in iniquity; and set up laughers; and made a great hubub and stir, and plashed him so with the dirty lake Water, that the fore part of his body was wet from the head to the feet; but in all this time *R. Sale* was made to stand still, and bade the people that saw his usage, take notice if any such actions as these ever proceeded from a Christian conversation; telling them, that they that were publicanes and harlots were neerer the Kingdom of God then he; then *Jonathan Goldsons* Wife ran behind *Rich. Sale*, and took up clods of dirt, and flang them at his bare head, sometimes hitting him on the face; insomuch that he was exceedingly besmeared with dirt; all this while he was made to stand still not offering any violence: then in the sight of many people *Jonathan* his wife did take up dunghill dirt in her hands, daubing it upon his face and mouth, as if a man had been daubing a clay wall; so that his head, face, shoulders, and hands were all besmeared with her most barbarous usage of him, and in this condition he vvas moved to go thorovv the streets, and up to the Mayors shop, and informed him vvho they vv ere that had used him so, and the cause for vvhat they did it; nor that he desired any revenge on them, knowvving his Revenger liveth; but to try if he vvould be partial in respecting persons in judgement; and likewise in the City to lay open the truth of their ungodly profession; then the Mayor did appoint him to come the next day, vvhen he and the rest of his Council vv ere met in the Pentice; so he came avay, and declared down the Streets in much povver, and vvhen he had cleared his Conscience he vv ent to a friends house, and in some measure made him clean; and then returned forth of the Town to his ovvn house.

The next day as *Peter Leigh* Mayor appointed him, he came to the Pentice, and spake to the Sword-bearer to go and acquaint the Mayor, that according to his appointment the day before he vv as come, and ask him if I must come to him; the Sword-bearer brought him vvord again from the Mayor

Mayor, he must not come to him unless he had witnesses to  
 fyve years; so *R. Sale* staid in the outward Pentice till the *May*-  
 or came forth, and then said unto him, Friend, I am come  
 according to thy appointment; to wait for Justice and Judg-  
 ment, but the Mayor bade him either bring in his witnesses  
 upon oath, or else he said he could do nothing; this the  
 Mayor said though he himself were an ey-witness how he was  
 used; now this Mayor must have Witnesses to swear, or he  
 cannot lawfully proceed to punish them that transgresseth  
 the Law; then I would fain know by what Law he hath acted,  
 and leave it to any sober man to judge, when he hath judg-  
 ed and commanded fear and grievous punishments to be in-  
 flicted, when neither he hath convinced them of any Law  
 they have broken, neither any accused them, neither he him-  
 self examined them, nor never required any to swear against  
 them, and yet tortured, imprisoned, and banished them; but  
 now to do justice against any that hath evilly entreated, and  
 shamefully abused the innocent, and harmless people of God;  
 he cannot by no means unless witnesses be sworn, though as  
 is said, he saw how shamefully he was used himself; but the  
 Lord God liveth before whom he shall answer for these  
 things, and true judgment shall pass against him, and none  
 be required to swear. (But to proceed) the Mayor went into  
 the Scepter house to a Lecture Sermon as they called it, the  
 Righteous spirit being grieved in *Rich. Sale*, he was made to  
 stay untill they had done their worship, and when the Priest  
 came forth he said, Behold ye Priests the fruits of your Mini-  
 stry, how that I had like to have been murdered in the  
 Streets by a professing man and his Wife of your Church;  
 but wo to you that build up *Sidon* with blood, and *Jerusalem*  
 with iniquity, for the dreadful hand of the living God is  
 stretched forth against you: then he was violently pulled  
 down from the place where he stood, and halled away;  
 then as he went he informed the people how the Mayor had  
 appointed him to come for Justice, but when he came was  
 denyed of the same, because he would not bring people to  
 swear; therefore is Justice perverted by him, and judgment  
 turned



turned backward, for instead of doing him Justice, the Mayor sent him into Little ease, the hole in the Rock, by two Officers, but they feeling it could not be locked, but judged it would either bruise his face or limbs, they being not so cruel as some others, took him forth again, & put him into the City gaol, where he remained above 2 hours, & then came a Constable with another man and took him forth of prison, and brought him into Little ease again, but they likewise found it such a cruell place, it could not be locked unless as they believed they must lame him, they only reared a block of wood to the door, and said they would go to the Mayor, and inform him, that if he would have any put in there that was in mans fracture, the place must be made bigger unless he would lame them, so in that place he was kept five hours, and when he was let forth he was charged straitly to keep him forth of the city, but the next day he came to the city again, notwithstanding all the threats of his enemies.

Vpon the 19<sup>th</sup> day of the 5. month 57. Rich. Jones was coming to a meeting of Saints in *Ther* City, and was by a Constable taken up, and his horse taken from him, and he let go: then when the meeting was broken up he went to look after his horse, and with him went *Edmund Oude*, the Constable took them before the Mayor and *John Runcieff* Recorder, who asked them many vain questions, but in the end committed them both to prison, where they were kept until the next day in the evening, and then released.

Vpon the 4. day 7. month 57. *Richard Scorsie* coming to this city was moved to exhort people in the street to Repentance, and was then taken up and brought before *John Lay* Mayor, who asked him from whence he came, he told him from *Yorkshire*, then the Mayor asked him if he knew in whose presence he was, he told him yea, he was in the presence of the Lord, he said, I will teach you to know you are before a Magistrate, and straightway sent him into Little ease in the Rock, where he was kept about two hours.

Then the next day *Rich. Scofield* was moved to reprove, sin in the Gate, when he had said what he had given him to say, he went his way with an intention to depart out of the town, he being clear of the same, and was gone as far as the Gate of the City, but was fetched again by a Constable, and put into the House of Correction, who gave the man that kept the House strait orders to keep him to hard labour, where he was kept part of four days, and then released, and not at all called before any Magistrate, neither when he was committed to prison, nor when he was taken forth of prison: Such are their Laws in this City.

Upon the 28<sup>th</sup> day of the 7<sup>th</sup> month, 1657. *Anthony Hutchins* did then send a true Declaration of some of the innocent sufferings of the Saints in *Chester*, to *Peter Leigh* Mayor, by the hands of *John Owen*, the Mayor sent him into the House of Correction, and kept him two days.

Upon the seventeenth day of the eighth month, 1657. there was at *Peter Steeplehouse* in *Chester*, a Sermon, (as it usually called) to the hearing of which many people did assemble themselves, and the more, in regard this was the day that they in the City made choice and elected new Officers, as Mayors, Sheriffs, &c. and it being said to be a free place where any may come to hear, *Rich. Sale* came in amongst the rest, and stood as peaceably, and gave as good heed to what was there said, as any there did, and against what was spoken, did not utter a word, yet notwithstanding a man came to him, and by violence pulled him forth, and put him into the house of correction, who at the end of three dayes was released by the command of *Richard Adinval*, who was newly elected Mayor. Now observe, for not going to their Assemblies we are by them reproached, and accounted as Hereticks, then if any of us go, and take that liberty which the true Church allowed, 1 Cor. 14. 20. 30, 31, 32. then are we cast into prison as breakers of the Law, and disturbers of their Ministers, then will they say, *Cannot you come and be quiet, and take what*

you like, and let the rest alone; and let our Ministers alone and you need not be thus imprisoned; and now Richard Sale came, as is said, and stood as civilly as any did, and neither spoke against their Minister as they call him, nor any other, and yet (as is said) was not suffered to stay, not only so, but sent to prison. Now whether these proceedings be lawful and honest, I leave it to the Reader to judge.

There hath been much more sufferings of the innocent people of God (the Saints) in this City of Westchester, which is not here mentioned, these being sufficient to shew what fruits the proud, covetous, hireling-Priests have brought forth in the same.

## E 2

## And

And now I shall give you a true description of this Little-Ease, or hole in the Rock, so often in this Book spoken of, which *Peter Leigh* Mayor hath made the Executioner of his cruelty, madness and folly, against the innocent and harmless people of God. Surely the wrath of man shall praise thee; the remainder of wrath shall thou restrain.

**T**his hole hewed into the Rock, the breadth and cross from side to side, is 17 inches from the back to the inside of the great door, at the top, 7 inches, at the shoulders 8 inches, at the breast 9 inches and an half; from the top to the bottom, one yard and half; now to take in the height of that as their malice puts them on, they have draw-boards which shoot over crosse into the two sides, to a yard height, or thereabout.

Now let any sober-minded man in this Nation judge if such inventions as these were ever invented by any that feared God, to torture their fellow-creatures in, for not putting off the hat, or speaking to a Priest in the street sound and sober words, or for desiring to have the Law shewed them they have broken, when they have endured much punishment, and have not known for what; and instead of shewing them the Law, themselves have broken the law in drawing their blood, and put them into this hole. When they have done; or for disturbing pipers with saying wel; or for calling for justice when their faces have been bruised; or for exhorting people to repentance, or for reproving sin in the Gate, or for delivering a meek and sober Letter; or for desiring a priest when he hath done, to clear what he hath said by Scripture; or for complaining of a drunkard; or for passing quietly through the streets to a meeting, to wait upon the Lord; all which things before mentioned, which this is a short relation of, hath been done by the command of *Peter Leigh* Mayor of the City of *Chester*, and suffered by the innocent people of God

of Gold in this Little Ease, or hole in the Rock, to the truth of which, lest any should doubt, as they might do if they were not witnessed to by some; they being such unheard of cruelties as never were acted by any who profess themselves to be Christian Magistrates, nay, nor by the worst of Heathen Magistrates that ever I read of; and I being an eye-witness to most of them as they were executed upon the innocent, shall be ready (if called thereunto) to answer to the truth of them. *Anthony Hutchins.*

You that be Magistrates in the City of *Chester*, who hath thus acted with prejudice against the people of God, and servants of God, you have turned your Sword backwards against the just, and ye have not been a praise to them that do well, but your fruits and actions have been a shame to men that fear God, & to modesty, & them that own true justice and equity; you make men offenders for words, and you persecute them that reprove sin in the Gate, and they is made a pray upon by you; you have provided a torturing place, a squeezing pressing place, for such as declare truth amongst you; you are become rebels against the truth, truth is fallen in the street, and equity cannot enter; the door to that is shut, ye become abominable amongst men; your doings the Lord hath taken notice of: ye are boisterous and perversely, yet envious in the persecution of the Lords servants, and the Lords presence hath been amongst them in all their sufferings, you in the greatest of your cruelty & can you be proud, and boast when you have done, that you would have altho for your perishing, the beholders by, that ye may be upon second brought? Dost not your fruits and actions before mentioned dishonour the place of a Magistrate? We number not the just with the wicked, nor the godly with the profane, but put a difference. What have you gotten by all your actions? but shewed forth your spirits, whereby they are tryed not to be the spirit of Christ nor the Apostles, who saith, Love your Enemies, but you persecute your Friends, the Lord forgive and your persecutions, & persecutors were ever blind, you have manifested the end of your Religion in this the day of the Lord, and the fruits of your

Teachers, and the end of your profession, and the order and government of your Church and Ministry, as before mentioned declares, besides all the abuses the people of God (the Saints) have had in their Meetings, which was never rebuked by the Magistrates.

*George Fox.* I have read of, and I being a ready reader of them as they were executed upon the innocent, shall I call them to answer to the truth of the matter?

You that be Magistrates in the City of London, who have

**U**Pon the 28. day of the 6th. Month, 1657. I sent a Copy of all these things before-written, save only some which have been acted against the innocent since, and likewise some things which were acted before, which was not then in remembrance, which is added in this to *Peter Leigh* Mayor of *Chesster* City. The direction that I writ in the beginning, was to this effect, *That if he, or any other who was therein concerned, could object against the truth of any thing therein written, they might do it before I went on with what I intended, with intent of mine was to print the Book, though at that time I denied to certify them so much; but the Bearer thereof Peter Leigh Mayor sent into Little-Ease in the Rock, but I heard nothing from them until the eighth day of the 7. Month, and then the Mayor sent for me up to the Pentice by two Constables, and when I came in before them, I found Peter Leigh, Mayor, John Ratcliffe, Recorder, Edward Braslow, Justice of Peace, the two Sheriffs, and many more then present; the Mayor asked me if I had seen that Book, it lying before them, which was the same I sent him, as aforesaid; I said I had. He asked me if I wrote that Name at the latter end thereof, which was my own Name. I said I did not; but I told him I had gotten it written fair over after one that I had writ. Then he said, Do you own it? I said I did. He asked me if I read it over: I said I had. Then he gave me many threatening words. Then I asked them whether committed the greater evil, They that act cruelty, or they that write down cruelty when acted by another? The Recorder said, Who must judge*



of that? I said, Let that of God in your own consciences judge, whether committeth the greater offence. The Recorder said, Many a one hath had their ears nailed to the Pillory for a lesse offence. I said, If he deserved to have his ears nailed to the Pillory that writ these things down, what did they deserve that acted them? Then they gave me threatening Words. I told them I desired no favor from them; but that I might have fair Plea in the face of a Court; and if I had transgressed the Law, I was willing to suffer by it. Likewise I told them, I judged it not equal they themselves should be Judges in their own cause. One of them said they would not, twelve men should judge it; but the Recorder said twenty four men should judge it. Then the Mayor said I was a railing fellow. I turned to the people, and asked if any of them heard me rail since I came; he said I did in the Book. I told him if I should say such words to them as *Paul* said to *Elimus*; they then would say I railed, though truth might be written; and Names and Titles might be given to men, answerable to their actions, as *Paul* said to *Elimus*, whose Name was *Elimus*; yet *Paul* called him a child of the Devil, and an enemy to all righteousness; but I said, I had used no such Words to them. The Recorder said *Paul* might say so to *Elimus*; who was a Sorcerer. I said, All the Priests in England which preach for hire, and divine for money, are Sorcerers, for thereby the right ways of the Lord comes to be perverted. The Recorder said, I must not judge them. I said, Their practice judged them. Then I charged them concerning their hard usage of my Friends in that Little-Ease, or hole in the Rock; and asked them, where they ever read of such a prison as that which bruised mens bodies in such a cruel manner, & told them the Law hath so much respect to men (though transgressors of the same) as to provide large prisons to secure their bodies in; and not such holes as these to presse and bruise them in, or words to this effect. I told them I could see drunkards and swearers passe up and down the Streets, but I heard of none of them that was put into that place. The Mayor told me if I saw such things, I might come and inform him there-

of, and then see if he did punish them: I said, So I might  
 get the same reward which *Edward Morgan* got; who came  
 and complained to thee of a man that was ill drunk, and had  
 ill abused him too; and thou caused him to be put into *Lierles*  
*Bafe*; and suffered the drunkard and quarreller to passe un-  
 punished. Many more questions and answers passed between  
 us; which I omit to make mention of here; but (to be short)  
 they put me to this issue, either to put in Sureties to appear  
 before them the next Quarter Sessions holden for and in the  
 City; or to go to prison; but to put in Sureties I refused;  
 knowing my self to be clear from the breach of any Law; and  
 they themselves to be guilty, according as it is written in the  
 foregoing Relation: So into the Common Gaol for the City  
 I was brought upon the eighth day of the seventh Month,  
 1657. I demanded a Copy of my *Mittimus*; and used all the  
 means I could, which stood in my Freedom, but could get  
 none, though the Recorder said I should have one: So when  
 I had been in prison about four Weeks; the General Ses-  
 sions at this City for the County was holden; so my body was  
 by *Habitus Corpus* removed out of the City: I went to answer  
 the Law before the Judges for the County; and before them I  
 was brought upon the ninth day of the eighth Month, after  
 I had lain in prison (as is said) 30 days: So coming before  
 the Judges, as is said, they demanded of the Recorder the  
 causes of my imprisonment; so the *Mittimus* by which I suf-  
 fered, was read in the Court; the substance contained there-  
 in, was, *That I had writ a Book of Libels, wherein I reproached*  
*Peter Leigh Esq;* (for so it was written) *and other Magistrates*  
*and Ministers in the City of Chester.* To which I make this  
 short answer, Libels are things which are scattered, and not  
 owned; which are full of lyes and flouts; and their whole in-  
 tention is to reproach and revile them they are directed to  
 gainst; now so far as I know, things written and scattered  
 upon this account, are Libels: Now this I sent to *Peter Leigh*  
*Mayor*, cannot have any colour to be called a Libel for I writ  
 my Name to it when I sent it, and likewise I had not scatter-  
 ed any of them at all, when I sent that to him, I owned it be-  
 fore

fore them all, as is said in my examination, I put them to it to disprove any thing I had written, if they could, which was the ground I sent it to them for, that if they would object against it, they might, before I went on with what I now have accomplished, but they did not convince me of any thing I had written, to be false, neither could they, besides my intent therein was neither to reproach nor revile them, or any one of them, for I writ nothing therein but the truth, and the truth never reproached or reviled any man; for if any act those things that are not just, and of a good report, or hath used violence, or acted cruelty against any man, and the truth of these things be written down, and published abroad, and they who have thus acted, come thereby to be reproached, he that writes down the truth brings not the reproach, but he that doth the thing which is not right, brings the reproach upon himself. But to proceed, my Mittimus being read, the Judge asked the Recorder if he could prove against me any matter of fact; he said, A deal, but not any thing which could prove any such a thing against me as matter of fact. The Judge spake a great deal to shew him wherein I was wronged, and then did release me, and set me free: So when I was cleared, before I went from the Bar I spoke to the Recorder in the hearing of the Judges and the whole Court, these words, *viz.* I would have the Recorder before you all (if he can) to disprove any one thing I have written; but before them all (as is said) he was silent, and could not. So to the whole Court it plainly appeared I was wrongfully imprisoned.

*Righteousness exalteth a Nation;*

*But sin is a reproach to any people.*

} Anthony Hutchins.

*A Relation of the sufferings of friends  
in Cheshire, because that for con-  
science-sake they could not pay tythes  
and other things; and where any  
thing hath been returned back, is  
mentioned, as I have had knowledge.*

*Great Budworth Parish, Ephraim Elcock priest.*

**T**homas Buckley, for tythes of the value of 12.s. had a  
Horse taken from him for the use of the said Priest,  
worth 4.l. as the men of the World judged.

George Yeakin for the value of 4.d. ob. which he claimed  
for Smoke-penny, and Easter-Reckoning; had one brass pot  
taken from him worth 8.s.

And likewise the said Geo. Yeakin for the value of 6.d.  
which they demanded for two years payment to their Priest,  
according as they in their wills had selded him, took from him  
Work-Tools (being a Wheel-Wright by Trade) worth 7.s.

*Runkern Parish, William Finmore Priest.*

Henry Burtonwood for tythe of the value of 5.s. had taken  
from him one Cow worth 2.l. 13.s. 4.d. for the use of the  
said Priest above said.

And at another time Henry Burtonwood for tythe-Corn of  
the value of 2.l. 1 s. 1.d. had taken from him two Cows  
and one Heifer stirk, which were sold for about 7.l. for the use  
of Priest Finmore above said.

John Burtonwood for tythe-Wool and Lamb of the value of  
8.s. 3.d. had taken from him two yong Beasts, which they  
sold for 1.l. 5.s.

*The*

*Thomas Boniton*, for tythe-Corn of the value of 13 s. had taken from him Corn worth five pound, for the use of *Henry Brooks*.

*Sissy Cleaton* had taken from her one Warming-Pan worth 6 s. for tythe-flax, and she had none, being sued at Law, and cast by a false Oath for the use of *Coll. Brook*.

*Widow Royle* for tythe-Corn of the value 1 l. 3 s. had taken from her one Cow worth 3 l. 10 s. for the use of *Coll. Hen. Brooks*. And likewise taken from her one Load of Beans, nothing being demanded; and likewise she had one Bed Hilling taken for tythe too, for *Coll. Brook*.

*Fredsam Parish.*

*Widow Millner* for tythe-Corn of the value of 2 l. 10 s. had taken from her one Mare and one Cow, worth 7 l. 10 s. & likewise for tythe-Oats of the value of 2 s. had taken from her one Colt worth 2 l.; besides she lay in prison 7 Weeks for the same thing, for the use of *Earl Rivers*.

*Thomas Hill* for tythe-Corn of the value of 1 l. 10 s. and for which he suffered 14 Weeks imprisonment, had taken from him five load of wheat out of his field worth five pound for the use of *Earl Rivers*.

*James Brown* for tythe-Corn of the value of 1 l. 10 s. had goods taken from him worth 5 l. 13 s. 4 d. by valuation, for the use of *Earl Rivers*.

*William Sarret* for tythe-Corn of the value of 1 l. 6 s. 8 d. had goods taken from him worth 5 l. 10 s. besides the said *William Sarret* was imprisoned for the same thing seven Weeks.

*James Brown* for tythe of the value of 13 s. 4 d. according unto their own valuation, had taken from him one yoke of Oxen worth 7 l.

*St. Wilmslow Parish. John Brereton Priest.*

*Thomas Lanney* for tythe-Corn of the value of 7 s. 6 d. had taken from him one Mare, out of which they took trebble damage, and returned the remainder back for the Priest above-said.



*Thomas Janney* for tythe-Corn of the value of 16 s. 6 d. had taken from him for the said Priest, two young Cows better worth then 6 l.

*Thomas Janney* again for tythe-Corn of the value of 1 l. 8 s. valued by the abovesaid Priests servants, had taken from him by Justice Writs one yong Horse worth 4 l. which makes up his three years suffering; and now for this year 1657. the priest hath gotten an order for trebble damage from two Justices, by whose Writs all hath been done abovesaid against *Tho. Janney*.

*Thomas Potts* for tythe-Corn valued by the abovesaid priests servants to 1 l. 6 s. 8 d. had taken from him by Justice Writs two Heifers, which they sold for 3 l. 10 s.

*John Warhington* for tythe-Corn of the value of 3 l. 6 s. had taken from him by Justice Writs one Mare, and one young Horse, which were thought to be worth 12 l. for the use of the said priest.

*Richard Burges* for tythe-corn of the value of 19 s. by the priests servants, had taken from him by Justice Writs two Kine worth 5 l.

*Richard Burges* for tythe-corn valued by the priests servants to 16 s. had taken from him one yong Heifer worth 2 l. 6 s. 8 d.

*Lawrence Pearson* for tythe of the value of 8 s. had taken from him one Horse worth 3 l.

*Anne Janney* of *Handford* for tythe of the value of 13 s. had taken from her one cow and one heifer, which were thought to be worth 6 l. taken by one *Robert Finy* a constable, who denyed to shew any order from any in Authority to do the same. Most of this cruelty hath been done by Writs from two Justices, viz. *Thomas Standley* and *Thomas Brereton*, being servants to this priests lusts.

*At Berley parish, Robert Barlow* priest.

*Thomas Heald* for tythe-corn of the value of 14 s. 6 d. valued by the priests man, had taken from him one heifer, which was thought to be worth 1 l. 13 s. 4 d.

*Hugh*



*Hugh Streete* for tythe-Corn of the value of 11 s. 6 d. had taken from him by two Justice Writs, two Sacks of Oats worth 1 l. 8 s. and the Constable of the Town being troubled at it, asked the priest how he took so much, seeing he professed not to take trebble damage of any: The Priest answered, That it cost him so much in Justices Dinners, and their men, and for Warrants, and for a Judgement: So this Scripture is fulfilled, *The Hea's judge for reward, and the Priests teach for hire, and the Prophets thereof drw ne for money, yet will lean upon the Lord.* And so this is the measure the people of God receive of both Magistrates, Priests, and their people, until the Lord arise and plead the cause of the innocent against him that is too mighty for him.

*Clarks wages, and rep<sup>r</sup> of steeplehouses.*

*Thomas Buckley* had taken from him a Brass pot worth 10 s. because he could not pay 7 s. 2 d. to the repair of a Steeple-house.

*Thomas Buckley* had taken from him 11 measures of Oats worth 1 l. 2 s. 8 d. because he could not for conscience sake pay the Clarks, and to the repairing of the Steeplehouse, being their demand, was 17 s. at *Peever*.

*Henry Burtonwood* had taken from him goods worth 5 s. because he could not pay 2 s. to the repair of the Steeple-house at *Runkorn*.

*Henry Burtonwood* likewise at another time had goods taken from him, being four Pewter-dishes, because he could not pay 2 s. 6 d. to the reparaire of the abovesaid Steeple-house.

*Ellin Boulton* had taken from her four Pewter-dishes, and a Pewter Bowle, and one Pot, and one Candlestick, worth the sum of 1 l. 3 s. because she could not pay 3 s. for the repair of the Steeplehouse at *Runkorn*.

*Widow Royle* had taken from her one brass Pan, and one Pot, and a dripping-Pan, worth 2 l. 10 s. because she could not pay to repair the Steeplehouse at *Runkorn*.

*James Brown* had taken from him one double Flaggon, and a Plow-Chain worth 6s because he could not pay 2 s. for the repair of the Steeplehouse at *Frodsham*.

*Thomas Hill* had taken from him one Pot worth 16 s. because he could not pay 2 s. for the repair of a Steeplehouse at *Frodsham*: And likewise at another time taken from him one Pot worth 6 s. because he could not pay 1 s. for the repair of the Steeplehouse abovesaid.

*William Sarres* had taken from him one pot worth 12 s. because he could not pay 2 s. 6 d. for the repair of the Steeplehouse at *Frodsham*.

*Iohn Burtonwood* had taken from him one Skellet worth 5 s. because he could not pay 2 s. for the repair of a Steeplehouse.

*Thomas Lanney* had taken from him one pewter Dish which cost 5 s. because he could not pay 6 d. to the repair of an Idols Temple at *Willinslow*.

*Thomas Janney* because he could not pay to the repair of a Bell, and repair of a Steeplehouse, had taken from him four Joynt-Stools worth 6 s. 8 d.

*Thomas Pats* had taken from him one brass Pot and a Skimmer worth 10 s. although he was free to pay all they demanded of him but 2 d.

*Thomas* another time had taken from him one Coat, which they sold for 1 l. because he could not pay 6 s. 9 d. to the repair of the Steeplehouse at *Willinslow*.

*John Warthington* had taken from him by Justice VVrits, one brass pan, and two pewter dishes worth 1 l. because he could not pay 7 s. to the repair of the Steeplehouse at *Willinslow*.

*John Worthington* had taken from him one pair of Cart VVheels bound with iron, because he could not pay 12 s. to the repair of a Steeplehouse at *Willinslow*.

*Richard Burger* had taken from him one brass pan worth 17 s. because he could not pay 3 s. for the repair of a Steeplehouse at *Willinslow*.

At another time *Richard Burger* had taken from him a Gun which cost 10 s. because he could not pay 6 s. to repair the Steeplehouse abovesaid.

*Robert Millner* had taken from him three pewter dishes worth 7 s. because he could not pay 2 s. to the repair of the Steeplehouse abovesaid

At another time from *Robert Millner* one Gun worth 9 s. because he could not pay 2 s. for the repair of the Steeplehouse.

*Robert Pearson* and his Son taken from them two pewter dishes worth 3 s. 4 d. because they could not pay 2 s. 6 d. for the use abovesaid

*James Harrison* had his Coat taken from him because he could not pay 2 s. 8 d. which upon their account was due for another man to pay for the repair of the Steeplehouse at *VVilinslow*.

*Robert Pearson* and his Son had taken from them one brass pan worth 12 s: because they could not pay 3 s: 4 d: to the use abovesaid:

*John Falkener* because he could not pay to the repair of the Steeplehouse at *VVilinslow*, had goods taken from him worth 5 s: 2 d: for 1 s: 4 d:

*Thomas Lienzley* had taken from him one pot worth 16 s: because he could not pay 6 s: to the repair of the Steeplehouse at *Runkorn*:

#### *Concerning Swearing:*

*Thomas Lienzley* because he could not swear, had a Cow taken from him worth 2 l: 10 s: besides, suffered six VWeeks and five dayes imprisonment for the same thing:

And likewise seven of these friends above-mentioned, to wit, *John VVorthington*, *Thomas Janney*, *Thomas Potts*, *Richard Burge*, *Robert Millner*, *James Harrison*, *Edward Alecock*, suffered the spoyling of their Goods to the value of a 11 l: 10 s: 8 d: for but passing to a Meeting so far as their own VVarrant expressed, but two full miles distant from their habitations: And this was done by an Order from two Justices, *Edward Hide*, *Thomas Standley*, and it hath been often laid before the Justices at several Sessions; but still they pervert justice:

*Tho:*

*The Burrows in the parish of Budworth, for tythe of the value of 1 l: 3 s: had taken from him one Heifer worth 3 l: 10 s:*

So by their fruits you may know them, (as Christ said) and their folly (yea rather their abounding wickedness) begins now to be made manifest unto all men, and the testimony of truth will shortly be fulfilled upon them, which hath been declared against them; *As a troop of robbers wait for a man, so a company of Priests murder in the way by consent, Hos. 6: 9: And they spoile mens goods, and punish mens persons, as men that are without mercy, which have never learned of the Father, to be merciful as he is merciful, but are more cruel then the Heathens or any that went before them, so that as the Lord hath said, They will become a shame, and a perpetual reproch unto all generations shortly.*

*The End.*